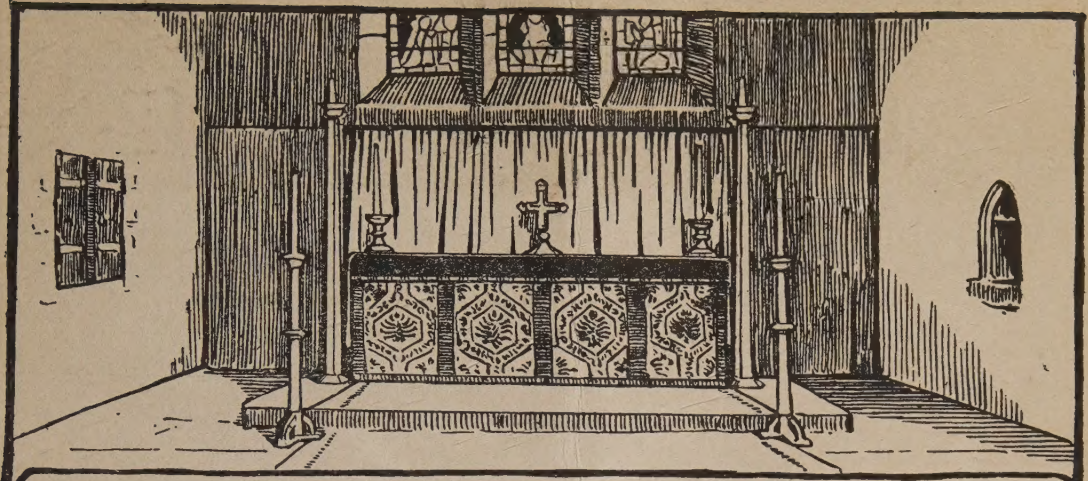

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, 1934–5.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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EDITORIAL NOTES.

The illustration of the proposed design for the memorial to Lord Halifax in York minster, consisting of a large silver gilt reredos to the High Altar, appeared recently in the *Times*. The illustration showed six lights and this led to a lengthy correspondence on the subject of altar lights, which revolved round the question as to whether there should be two or six lights on the Altar. Certainly the mediaeval usage was normally to have *two* Altar lights though some doubtful cases of three or more were quoted, but on special occasions additional lights were placed " round about" the Altar. There is a continuous tradition in the post-Reformation Anglican Church of the use of two Altar lights. In the middle of last century some Anglican priests started adopting the modern Roman fashion of six lights.

We suggest that the real question is: are the Altar lights ornaments (*ornamenta*) of the liturgy or just ornaments of the Altar, like the reredos? In the middle ages they were certainly ornaments of the liturgy and brought in for the Mass like the vessels and the missal. Thus two lights were normally brought in just as two lights were used in procession. Thus too the reredos was usually low and not designed for a row of lights in front of it. It was not so much that there was a rigid rule about it.

Mr. Comper is now of the opinion that the number of lights is an aesthetic question —in other words, that the Altar lights are almost part of the reredos design. It is quite true that in modern practice they have become such. We expect to see candles on an Altar out of the liturgy. But even so Anglican tradition favours two lights as the normal use.

Mr. Tapper's design for York Minster is a good case in point. His reredos has carved panels but the effect of each is spoilt if they are broken up by a row of tall candles.

———

The question of the authority of the 1928 Prayer book has been discussed a good deal lately in the *Church Times*. In the course of the discussion a letter was written by A. L. Brightman and R. O. Clarke which contained these words:—" The confident assertions of the Anglican Society about the 1928 Rite prompt the question: ' What is the 1928 Rite? ' " Canon W. H. W. Williams promptly replied but the editor of the *Church Times* failed to find space for his letter. We do not know whether we should infer from this incident that the controllers of the *Church Times* are unwilling to publish any defence of the authority of the 1927—8 Liturgy for they have certainly opened their columns widely to those who deny it any authority. Lest it should seem that the Anglican Society is unable to answer the letter of Messrs. Brightman and Clarke (and most of us are readers of that journal), we have asked Canon Williams to allow us to print his letter in the *English Catholic*.

———

There have recently appeared reports on the relations between the Church of England with the Church of Finland and with the Presbyterian Church of Scotland. We need say nothing here about the first of these reports; it is dealt with fully in " Reunion Notes."

The report of the conference with the Scotch Presbyterians is ambiguous because it fails to deal with the primary question of Orders. It ignores the important fact that the mass of Presbyterians in Scotland have no conception of the Ministry that bears any relation to the Catholic Orders of the Anglican Communion. The negotiations have been urged on by a few of the leaders who have come into contact with Anglican ideas.

———

We publish elsewhere a report of the activities of the American Branch. The Anglican Society is growing vigorously in the States and already making itself felt in the Church. At the dinner held in the Atlantic City there were no less than seven bishops present! Americans are nothing if not enthusiastic and we con-

gratulate the branch on the example it has given us. There is a real need for such a society as ours in America, as Mr. Welles showed clearly recently in these pages.

It is a truism that ceremonial is not the most important object of the Society. Nevertheless the outward form of worship does matter. And clearly one of the first needs of the American Church is the building-up of a sound liturgical tradition. The Anglican Society can play an important part in this. More than one enquiry has reached us for good simple books of instruction on the 'English Use' and requests to publish a series of articles on the subject. Shortly we hope to publish such a series. Another request is for a "Communicants' Manual."

We have published a good deal recently on the subject of the Parish Eucharist. The question of the time for such a service is still open to discussion. A recent correspondent raises the point that 9 a.m. is too early to enable parents to get their children ready; and the presence of at least the elder children of the parish is of very great importance. 9.45 a.m. is the time he recommends. Undoubtedly conditions vary in parishes but this is surely an important argument for a time later than 9. Bound up with this whole question is our attitude to the fast before Communion. Fasting is a matter of discipline, not of doctrine, and at the present juncture the Church of England is unwilling to lay down any rules about it. This adds considerably to the difficulties of parish priests, for whether they stress the matter or not it appears to be their private opinion rather than the discipline of the Church.

A limited number of copies of a "Study of Dr. Pusey" (with contemporary portrait) are obtainable, price one shilling post-free, from Mr. Broome, 18 St. Clement's Street, Oxford.

THE PRESIDENT'S NOTES.

Since the publication of the last number of this Quarterly there has appeared a compilation known as an "Interim Rite." This rite is the work of a number of priests who claim for it that it may well suffice to carry us over the present period of liturgical anarchy, until such time that an official revision can produce a rite really acceptable to everyone.

They further claim that it has the merit of being merely a re-arrangement of present material. Certain obvious comments seem called for.

In the first place, such a rite cannot possess the smallest shred of authority. That is to say, no priest with a sense of Catholic responsibility could possibly use it.

Secondly, it entirely ignores the revision of 1928. Which is more Erastian, the 1928 book itself or the view that holds that its rejection by Parliament deprives it of authority? The reason for Convocation's withholding of formal authority was based, not upon a change of view about the revision, but upon a desire to avoid precipitating a crisis in the relation of Church and State—a wholly different matter.

We therefore still maintain the view that spiritually and morally the revised book has a great weight of authority behind it, far more, indeed, than any other book, except that of 1662.

In fact, let us repeat, no other book has any authority whatever.

Thirdly, it seems clear that the crux of the matter lies in the "Western Church" issue. So long as the Roman insistence upon definition and a precise moment of consecration finds so many supporters in the Church of England, it is inevitable that the Epiclesis should prove a stumbling-block. Ceremonial alterations would certainly be involved in many churches if the revised Canon were used.

And this is precisely what many of us desire. The upshot of the whole matter is that we must strive after devotional and theological unity in the Eucharist, and recognize the unwelcome but unassailable fact that until this unity has been achieved no unity of rite can reasonably be expected, apart from that of 1662.

H. Adeane Byard.

GENERAL SECRETARY'S NOTES.

The Annual Meeting on October 24th was distinctly encouraging, forty members being present from many different dioceses. We are very grateful to our two speakers for interesting and thought-provoking addresses. The attendance at the business

meeting in the evening was very small, partly because very few were able to stay the night in London and partly because the actual business to be transacted was of a very formal nature. It was decided that the business meeting should be amalgamated with the afternoon meeting next year provided that there were no business matters requiring lengthy discussion. This arrangement would enable a larger number of members to be acquainted with the progress and work of the Society.

Shortly before the Annual Meeting the Church newspapers had been full of suggestions for a further revision of the Church's Liturgy and a number of clergy had made various proposals for an Interim Rite. The Society has always held that the Liturgy can only be revised by the Bishops, acting in conjunction with the synods of the Church (Convocation and the Church Assembly), and that no priest may use any form of service which has not behind it the full authority of the Church. It believes that any other course of action is a violation of Catholic order and Catholic principles.

Consequently the following letter was drafted by the Committee, agreed to at the evening meeting, and sent to the "Church Times" and the "Guardian" above the signatures of the President and the General Secretary on behalf of the Society: "The Anglican Society appreciates the desire expressed by a number of clergy for greater uniformity in celebrating the Holy Mysteries but does not believe that greater unity in the Church can be brought about by the adoption of an Interim Rite which takes no account of the 1928 Revision, which was the work of many years and the fruit of much prayer. It fully recognises that the 1928 Liturgy is at present unacceptable to many priests but it believes that it commands wider support than is sometimes realised. The Society is strongly of the opinion that deviations from the rite of 1662 should be confined to those sanctioned by the 1928 Revision, as agreed to by the corporate Episcopate. The adoption of any other proposals which lack such spiritual authority, even if they should be sanctioned by individual bishops, will only increase the divisions in the Church and will not command the support of the great majority of the clergy or laity."

It was rather significant that none of the many correspondents in the "Church Times" ventured to disagree with the main contention of this letter, viz. that a further unofficial revision of the Liturgy would cause divisions and obtain no widespread support. One letter, signed by two friends of the General Secretary, criticised on familiar lines the authority of the 1928 Liturgy but declared that "there was no desire to substitute an unofficial alternative" for the rite of 1662. But it is common knowledge that in certain quarters there is a very strong desire for the adoption of quite a new rite which bears practically no resemblance either to that of 1662 or to that of 1928.

The Society has no desire to foist the 1928 Prayer Book upon unwilling clergy and congregations. Its members are not all enthusiastic in support of it. But it does hold that that Book has gained the consent of the Church. It will resist to the utmost of its power the introduction of totally unauthorised rites. Those who dislike the 1928 Liturgy should continue for the present to use the Liturgy of 1662.

Members who have not yet paid their subscriptions for 1934-5 are reminded that they are now due and should be sent to the Hon. Treasurer, the Rev. G. H. Harris, 9 Huntingdon Road, Cambridge. The minimum subscription, including the four copies of the "English Catholic," is three shillings, but any donations however small over and above this amount for the Publications Fund are very welcome, as the quarterly is not entirely self-supporting.

W. E. Norris,
Hon. General Secretary.

THE ANNUAL MEETING.

The tenth Annual Meeting was held in London on October 24th in St. John's Church House, Red Lion Square.

The General Committee met at 11.30 a.m. There were nine members present, the President, the General Secretary, the Treasurer, the Revs. E. G. Benson, J. E. Bowles, G. Henniker-Gotley, L. A. T. Speer, the Rev. Canon W. H. W. Williams and Mr. H. S. Rogers. The Committee considered the work and future activities of the Branches particularly in the universities. The financial position of the Society was regarded as generally satisfactory. The Secretary read a draft Report which was amended and passed by the Committee

He also read the draft of a proposed letter to the "Church Times" and the "Guardian," defining the Society's attitude to the proposed Interim Rite, which was agreed to by the Committee after minor amendments.

There were thirty-eight members and friends present at the afternoon meeting at 2.45 p.m., at which the subject for discussion was "Unity in the Church of England." Two addresses were given, the Rev. C. B. Moss, B.D., Vice-Principal of St. Boniface College, Warminster, speaking on "Unity in Theology" and the Rev. Canon J. F. L. Southam on "Unity in Worship." Both of these very interesting and thought-provoking addresses are summarised elsewhere in this number. The discussion again showed that members are alive to the need for considerable elasticity in the hours of Sunday morning worship and it was evident from the remarks of several speakers that the Parish Eucharist at 9 a.m. (or about that hour) is being adopted in a growing number of churches in different parts of the country.

The business meeting was held at 8.30 p.m. preceded by intercessions in St. John's Church led by the Rev. G. H. Harris. There was only a small attendance at this meeting owing to the fact that there was no specially important business and that most members could not stay so late in Central London.

The meeting was opened with prayer, and the minutes of the last General Meeting (at Oxford) were read and approved. The Secretary read the General Committee's Report, which was approved on the motion of the Rev. C. M. Schooling, seconded by Mr. E. J. Randall.

The Treasurer's Report showed a balance of £13 9s. 2d. in the General Fund and £8 12s. 4d. in the Publications Fund. The Rev. G. H. Harris proposed and Mr. C. E. Charman seconded a resolution that £10 be transferred from the General Fund and placed on deposit at the Society's bank. This resolution was passed unanimously.

The Rev. R. M. Hay was re-elected Honorary Auditor.

It was agreed that the business meeting in 1935 should be held in the afternoon unless there appeared to be a considerable amount of business on the agenda. It was decided that the speakers at the meeting that afternoon should be asked to allow their addresses to be published in the "English Catholic."

The Secretary read a letter which the Committee proposed to send to the Church newspapers on the subject of the proposed "Interim Rite." On the motion of the Rev. C. M. Schooling, seconded by Mr. E. J. Randall it was decided to send the letter to the *Church Times* in the form of a letter and to the *Guardian* in the form of a manifesto.

The meeting came to a close at 9.30 p.m.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that during the year ending September 30th, 1934, twenty-nine new members have joined the Society. The membership of the English Branch of the Society now numbers 326.

The Committee records with deep regret the death of four members, the Rev. J. S. Bazeley, Rector of Bishopstrow and Chaplain to the Community of St. Denys, Warminster, the Rev. H. T. Knight, Vicar of Shortlands and Rural Dean of Bromley, the Rev. G. H. Strange, Vicar and Rural Dean of Shefford, and Mr. F. E. Howard, the distinguished Church architect, to whom the Society in general and the Oxford branch in particular is deeply indebted.

Mr. J. G. Cox has resigned the secretaryship for Oxford on going down from the University. It is hoped that his successor will shortly be appointed. Mr. Noel Boston has resigned the secretaryship for Ely. Canon W. H. W. Williams has resigned the secretaryship for Wakefield on leaving the diocese but has kindly consented to act as secretary for Ely diocese. The Rev. K. F. Morris has been appointed secretary for Worcester diocese and Mr. Max H. N. C. Atchley has been elected as its secretary by the newly formed Bristol diocesan branch, of which the Rev. Canon R. W. Goodall is the chairman. The Rev. E. A. Evans of the Lawrence Royal Military School, Sanawar, India, has offered to act as secretary for Asia.

Subscriptions (3/-) for 1934-35 are now due and should be sent to the Honorary Treasurer, the Rev. G. H. Harris, 9 Huntingdon Road, Cambridge. Donations to the Publications Fund, however small, are very welcome.

W. E. NORRIS,
Hon. General Secretary.

UNITY IN THEOLOGY.

A Report on the Speech of the Rev. C. B. Moss at the General Meeting, 24 October, 1934.

Mr. Moss began by emphasizing the fact that the differences in the Church of England are more in worship than in theology. Absolute theological uniformity is not desirable and never has existed, not even in Apostolic times. On the other hand we are inclined to take too much notice of the loud minorities—on the various frontiers. He illustrated the way in which he was reminded of this during his work on two committees called to discuss Reunion. The general orthodoxy of the Church was assumed, and though various points of view were considered, neither the "modernist" nor the "ultramarine" were included amongst them.

In the matter of theology Mr. Moss maintained that the Church should set certain limits beyond which her *teachers* must not go. For example, there should be no room for those who do *not* believe in the Creed or who *do* believe in the papal claims.

But what is important is that Church-people should have *the same doctrine of the Church.* It is difficult for the Church to get unity in theologically "mysterious" matters, but unity depends more on the doctrine of the Church. It is here that the Church of England is weak, for there are within it many different doctrines held. This most clearly shows itself over the question of *authority.* There is no *one* authority which we are all agreed to accept. In Churches which are in a minority, as for example the Church of Ireland, there is no question on this subject. But in the Church of England, some members consider their supreme authority to lie in parliament, some in the papal curia, some in themselves. Thus one great need at the present time in the Church of England is more systematic and clear teaching about the Church. By this means more than any other can a surer unity amongst ourselves be found.

Mr. Moss closed his speech by urging that we should make our appeal on this subject more to the *Imagination.* The imagination is more powerful than reason; and the Church of England, though her case has never been answered, has failed largely because she has relied too much on reason and neglected the imagination. Rome has an immense appeal on the imagination—that is where her strength lies and not in her rational position. The Orthodox Christians too have a tremendous appeal to the imagination. They belong to separate nations with self-governing Churches which are often not friendly and yet they all have a wonderful sense of being members of *one* great Orthodox Communion.

The Church of England must find the way of bringing this appeal home to the imagination of her members that she is also part of that one great age-long, world-wide, international, Communion—the Catholic Church. E.G.B.

UNITY IN WORSHIP.

A Paper read at the General Meeting, 24 October, 1934.

The central fact of the Christian religion is that it is "of God"; it is "given"; it has its origin and end in God.

God is one; there can be no coherence anywhere unless we believe that: it permeates everything.

Unity therefore is of God; it is rooted in the Eternal in the very Being of God. Its origin is not human but Divine. Thus we are set not to create it but to endeavour to *keep it.*

It is certain that the more we have of God's Spirit of Grace and Truth the more we shall manifest Unity. Disunity, on the other hand, disharmony and the loss of peace and fellowship are always signs of the absence of God.

Theology, Worship and Life thus comprise a threefold response of men to the approach of God.

Theology has as its background the manifestation of God. It is the formulation of Truth *experienced.* Truth is one, and the nearer we get to Truth, the nearer we get to unity in faith.

Worship too, like Theology, has a background; indeed Theology is its background, for it depends upon, it is our reaction to what we know about God—His relationship to us, His Will for us. Worship is Theology in action God-wards. Its basis is an objective Divine Revelation; its inspiration the sharing of a God-given Life together, in the Mystical Entity, the "Body of Christ."

Adoration and Fellowship are indissolubly linked in the Church's Worship ; it must be so, for Worship can never be separated from the God worshipped, or from the life (personal or corporate) that worships. When we get back to the roots of primitive Christian worship, we see that a whole Theology of God in Christ through the Spirit in the Holy Catholic Church lies behind it—it is incurably theological. " The God of patience and of comfort had granted them to be of the same mind one towards another, according to Christ Jesus—that they might with one accord and with one mouth glorify the God and Father of our Lord Jesus Christ " (Rom. xv, 5, 6). The corporate worship shown us in the Acts is all the active expression of this. " Where two or three are gathered together in my name, there am I in the midst of them." " Come, Lord Jesus, and hold Communion with us " was their attitude in the early Church, and the whole Community assembled for Eucharist was regarded as the vehicle of the Presence of Christ.

It is a Priestly Church that gathers together " to show forth the Lord's Death " ; it is a Sacramental Church that meets together to share the Sacramental Bread. The Eucharistic Worship was a setting forth, a proclamation of the Love of God ; that was its theme. God's love, manifest in Creation, in Redemption, in Sanctification, is recounted as the Bread and Wine are hallowed (in accordance with our Lord's Command) to be the Food of the Faithful and received in the attitude of Adoration and Fellowship.

Belief in the Risen Christ and in the Divine Entrance of the Spirit lies behind the worshipping activity of the Christian Church gathered for Eucharist. Through Word and Sacrament surrounded with prayers and hymns He makes known His Presence, which all share and which cannot but result in the deepening of their love to God and to one another and in the manifestation of the fruits of the Spirit as " love, joy, peace." Theology finds its first expression in Worship and then in Life,—that is, in " the fellowship of the saints."

That to which the Church in its Worship and its Life moves, according to the will of God, is and can be nothing less than the Worship and the Life of the Apocalypse. The Apocalypse describes that which in a sense eternally is in the mind of God, but to us " a far-off Divine event to which the whole creation moves." " And every created thing which is in the heaven and in the earth and under the earth and on the sea and all things that are in them, heard I saying—Unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honour, and the glory and the dominion for ever and ever. And the four living creatures said Amen. And the elders fell down and worshipped." (Rev. v, 13, 14).

No words surely could better express the picture of the God-centred Universe united in Adoration about the Throne of God. " In the midst of the Throne stands a Lamb as it had been slain." The Lamb is the Centre of the Worship of the Redeemed Community.

It is the Worship of the Church here on earth which is to lead the way towards the Consummation of the Apocalypse—a Universe united in Worship and living unto God.

This background in Theology, this issue in Life together form the test and touchstone of the truth and reality of our Liturgical Worship, the Church's Public action. It must express One Lord, One Faith, One Sacramental Life—a real Communion and Fellowship. And the very centre of this is the Eucharistic Prayer spoken by the Ministerial Priest and concluded by the " Amen " of the Priestly Body, the worshipping Church.

Such worship must issue in new life—the life of love—love to Christ and His Cross and unanimity in the faith. " Wherever Jesus Christ is there is the Catholic Church."

In spite of all this, " it is here at the centre (*i.e.* at the Holy Eucharist) that the tension is greatest. To the outsider this Holy Ordinance suggests our differences and failures to preserve the unity of the spirit in the bond of peace."* In so far as these words are true they mean that by our spiritual failure we have made the Sacrament of Unity a centre of confusion and discord, and this has robbed us of converting power.

Let me therefore close by mentioning three practical ways by which the Unity of the Church is damaged in her worship.

First, it is damaged by unauthorized variations of the Liturgy. The Liturgy is the corporate expression of the Church

* J. K. Mozley.

towards God; it must therefore have corporate authority. Congregationalism and independency have no place in the Catholic Church because they are destructive of the Unity of the Body. It is therefore a Catholic principle that priests must use the authorized Liturgy in public worship and no other, except so far as shall be ordered by lawful authority.

Secondly, it is damaged by the separation of the action of the ministerial priesthood from the priesthood of the laity. Such is bound to happen when the priest acts as if he were the source of authority for the *Jus liturgicum*. But there are other ways in which the priesthood of the laity is often ignored. One is when the laity are given no real share in the prayer of Consecration either because it is said inaudibly or because the Eucharistic Amen is ignored. Another is when the prayer of Oblation is omitted. We may regret its place in the canon or plead that it is permissive but it contains an essential part of the priesthood of the laity.

Thirdly, the unity of the Church is damaged by the separation of Worship and Communion. Our Prayerbook seems from the rubrics of the liturgy so clearly to regard the Holy Communion to be the great Service of Sunday where the faithful will be gathered together for Worship and Communion, for the ministry of the Word and Sacrament, for fellowship with God and one another. This means a "Parish Communion," a family gathering at which all who can will be present. The ideal has been obscured by the multiplication of early Eucharists and the turning of the principal Eucharist either into a choral Ante-communion or a sung Eucharist with few or no communicants. Have we not got away from the Catholic ideal of Unity by separating our worship so largely from our communions.

Herein lies the honour of the Lamb: "by this shall all men know that ye are my disciples because ye love one another." The centre of our love is the Eucharist, for here is fed and fostered that organic unity of the Church which answers to and manifests the Unity of God, Father, Son and Holy Spirit.

J. F. Lovel Southam.

REUNION NOTES.

The report of the committee appointed by the Archbishop of Canterbury to confer with representatives of the Church of Finland has just been published. The recommendations made to the Archbishops of Canterbury and Turku (the see of Turku is at the moment vacant) are as follows:—

"We have considered with great care the agreements and differences in the doctrine and customs of the two churches, and have to report that on the most fundamental points of doctrine there is agreement. Such relations between the two Churches as we recommend do not require from either Communion the acceptance of all doctrinal opinion or of all sacramental or liturgical practice characteristic of the other, but imply that each believes the other to hold the most fundamental doctrines of the Christian faith. We are of opinion that both Churches hold the most fundamental doctrines of the Christian faith. We recommend therefore:—

(1) That if the Archbishop of Turku (Abo) shall invite the Archbishop of Canterbury to commission a bishop to take part in the consecration of a bishop in the Church of Finland, he shall commission a bishop for such purpose: (and *vice versa*).

(2) The Anglican delegation recommends the admission of communicants of the Church of Finland to communion in the Church of England, and takes note of the fact that the Church of Finland is already accustomed to admit to communion at its altars communicants not belonging to the Lutheran confession.

(3) That if at the time of the Lambeth Conference or at any other time there shall be a conference between Bishops of the Anglican Communion and Bishops of other Churches in communion with it, Bishops of the Church of Finland shall be asked to attend it, and that the Church of Finland shall invite Anglican Bishops to similar conferences if they are held in the future."

This agreement is signed by all the members of both delegations, including three Finnish and two English bishops.

As one of those who signed this document I wish to make certain observations upon it. First of all, I most earnestly hope that no one will read into it more than is there. It does *not* propose intercommunion between the two Churches. It does not say that we think that the Church of Finland holds all

the fundamental doctrines of the Christian Faith, but only "the most fundamental ones." This is an absolutely vital distinction. I believe that sacramental Confirmation and the necessity of Apostolic Succession are among the fundamental doctrines of Christianity, and they are not held by the Church of Finland. But they are not so fundamental as the doctrines of the Holy Trinity, the Incarnation, and the Atonement, the Virgin Birth and the Resurrection of our Lord, all of which are held firmly by the Church of Finland, together with the doctrines of Baptismal Regeneration and Priestly Absolution.

We were assured verbally, that if a Finnish bishop should be commissioned to take part in the consecration of one of our bishops, it would be the Bishop of Tampere, the only one who speaks English: and he is in both the Swedish and the Anglican succession, since the Archbishop of Uppsala took part in his consecration, and the Bishop of Fulham took part in the consecration of the Archbishop of Uppsala.

The Lambeth Conference has already permitted communicants of the Church of Sweden to communicate at our altars. We cannot refuse to give the same privilege to communicants of the Church of Finland, whose belief is identical with that of the Church of Sweden. In both cases it is a privilege, not a right. We are not in communion with either Church, or indeed with any non-Anglican Church except the Old Catholic Churches. (A comparison of this agreement with the agreement for full communion with the Old Catholic Churches will be found very instructive).

We did not in any way recommend that members of the Anglican Communion might communicate in the Church of Finland. Until the Apostolic Succession is fully restored in Finland, this is impossible: nor is there any urgent need for it. But it is urgently needed that Finnish Churchmen away from their own country should be able to communicate in Anglican churches; the Finnish delegation insisted on this, and we did not feel that we could refuse it, in view of the Swedish precedent. Since the Church of Finland is not in communion with us, it is no business of ours if she admits to communion people whom we should not admit.

The Church of Finland, it must be remembered, is not a sect of the post-Reformation period. She traces her history back to St. Henry of Uppsala, the English bishop who first preached the Gospel in Finland in the 12th century. Her history is quite continuous from that time. The Apostolic Succession was only lost as late as 1884, and then by accident: the three Finnish bishops died about the same time, and the Russian Emperor would not allow consecration by foreign bishops. In the person of the Bishop of Tampere, the restoration of the succession has already been begun.

The Church of Finland, together with the Orthodox Church of Finland (with which her relations are excellent), are gallantly maintaining the frontier of Christendom against the universal foe, Communism. It is clearly our duty to give her all the support we can. There could be no doubt at all of the eagerness of our Finnish friends for the closest possible relations with the Church of England, or of the zeal and devotion of the great mass of the Finnish people for their Church, to which 95 per cent of the population belong. I am convinced, from what I have seen during two visits to Finland, that the Finnish Church has much to give us, as well as to receive from us, and that nothing but good can ensue from the recommendations we have made, if they are properly understood.

C. B. Moss.

NOTES.—AMERICAN BRANCH.

The Anglican Society engaged a "booth" or "stall" at the general Convention held in Atlantic City, Oct. 10 to 23, and displayed two altar frontals, correctly made, and a number of pamphlets and books illustrating and explaining the facts the Society exists to emphasize. Many people visited the stall and some became members of the Society. The stall was well worth while. Plans are already under discussion to have a larger and better stall at the next General Convention, in Cincinnati, in 1937.

Also, the officers of the Society and the bishops who are members dined together informally one evening and afterwards held a public meeting to which came an interested group of people—bishops, priests, lay-people filling the "Blue Room" at the Chalfonte Hotel. The Bishop of Albany (the President of the Society) presided; the

address of the evening was made by the Rev. F. W. Fitts, Rector of St. John's, Roxbury, Boston, who sketched the reasons for "Anglican" Faith and Practice and gave a short account of our ceremonial. The Rev. Dr. Gummey also spoke. Later, the President called upon the Bishop of the Philippine Islands (Dr. G. F. Mosher), and the Bishop of Indianapolis (Dr. J. M. Francis), who spoke informally, telling of their experiences in true Anglican ways. There were also present the Bishop of Harrisburg (Dr. Wyatt Burn) and the Suffragan Bishop of Alaska (Dr. John B. Bentley). At the dinner, but unable to come to the meeting, were the Bishop of Atlanta (Dr. H. J. Mikell), and the Bishop of Nevada (Dr. T. Jenkins). C.E.H.

The following account of the meeting appeared in "The Living Church":—

Probably the most enthusiastic and most generally attended meeting yet held by the Anglican Society was held at the Chalfonte Hotel on Tuesday evening.

Bishop Oldham, of Albany, greeted the delegates, and in his opening address, stressed not only the necessity but the importance of a society of this nature.

He referred to the growing interest in the society and the things for which it stands among his brother bishops, and urged the importance of wider publicity, and the necessity of the immediate providing of suitable literature, more especially the preparation of a standard Anglican use. He considered this the more important, especially in view of the flood of so-called missals, altar manuals, and guides to celebrants now flooding the market, which by their indiscriminate grafting of alien and foreign ceremonial upon the traditional Anglican rite, caused untold confusion in the minds of the younger clergy, distress to the laity who are generally loyal followers of the book of common prayer, and general ridicule and amusement to both the Roman Church, and the liturgical students, causing of deep distress and grief to the loyal members of the Church to which they profess devotion and loyalty.

He admitted that the spread of Roman ceremonial and theology in the Church was probably due to the ignorance concerning the traditions and doctrine of the Anglican Church, and the facility with which information can be gathered concerning the Roman ceremonial and practice.

The Rev. Dr. Frederick Fitts, of Roxbury, Mass., gave an admirable paper upon the traditional Anglican rite, the essentials of Anglican ceremonial, and the necessity for retaining and practising the inheritance we have received from our mother Church, and absolute loyalty to the faith of our fathers.

Bishop Mosher, of the Philippines, lauded the work of the society, and illustrated its usefulness and necessity by illuminating experiences from his own work, and the eagerness with which the Chinese converts received the traditional Anglican rite in contradistinction to the Roman practice. Both he and Bishop Francis of Indianapolis expressed the hope that all their diocesan clergy would join the society, and work for the principles for which it stands.

Bishop Francis, in the course of his remarks, gave an interesting account of his early religious experiences, and was emphatic in his endorsement of the principles of the society.

Professor H. R. Gummey, and the Rev. Dr. John R. Crosby, President and Secretary of the Philadelphia branch, respectively, also spoke on the origin and importance of the Anglican rite.

A two-day Convention of the Philadelphia and regional branch of the society will be held in Philadelphia on the 30th of November and December 1st, when a record attendance is confidently expected. Particulars will be later announced in the Church papers. In the meantime the infant society has a far-flung membership from China to the Atlantic Coast, each acting as a proliferating cell and spreading the principles for which the society stands, absolute loyalty to the Church's teaching and practice, as laid down in the book of common prayer, and the teaching of the essential Catholicism of the Churches of the Anglican Communion.

J. R. Crosby.

THE CHURCHES OF BODLEY—II.

By the late F. E. Howard.

Bodley's output of new churches in the eighties was considerable and he was in great demand at this time in the decorating and refitting of existing buildings.

St. Michael's, Folkestone, designed about 1884 for a very irregular sloping site, has an enormously wide nave flanked by a single wide aisle, and is comparatively unattractive. Marlborough School chapel, mainly due to Garner is an important building, but it is impossible not to regret the use of internal buttresses, breaking the continuity of the stalls, and the reduced width of the chancel, which is in any case uncalled for in a collegiate chapel. The east end is apsidal, and the single light windows of the east end give an impression of inadequacy. The wonderfully graceful church of Holy Trinity, Kensington Gore, was designed towards the end of the decade.

Two buildings started in 1889 show Bodley's versatility. St. John Baptist, Epping, has the simplest possible plan, consisting of a continuous nave and chancel without clerestories, flanked by equal and fairly wide aisles of the same length. In fact the plan, as in so many of Bodley's churches, is a simple rectangle. On the other hand the architectural treatment is rich, and the rather sumptuous effect is accentuated by the very elaborate reredos and organ case. The Cowley Fathers' church is almost severely simple, and here Bodley practically abandoned his love of intricate tracery, which is only employed at the west end and in the chapel of the Holy Name. An impressive lighting effect is attained by the total suppression of aisle windows, the whole of the light coming from the lofty continuous clerestory. In both these churches provision was made for a roodloft, but this only materialised at Cowley.

Among the Bodley churches of the nineties are the little church of St. Luke's, Warrington, marred externally by the use of rockfaced walling, and internally by a graceful but quite unnecessary arcade in the centre of the nave supporting the ridge of the roof,* and the much more dignified and important church of All Saints', Weston-super-Mare. St. George's, Nottingham is said to belong to this decade, and probably the attractive church of St. Alban in the same town, built on a very confined site on a simple rectangular plan, and notable for its beautiful arcades and windows. Christ Church, Mold Green, near Huddersfield, is of the same period.

At the end of the nineteenth century Bodley was at work on several very splendid churches, St. Mary of Eton, Hackney Wick, among the number, but Clumber and Eccleston, both small churches though built regardless of cost, are the most notable. Clumber is cruciform and has a central tower and spire. The lofty vaulted chancel is a lovely piece of design, now marred by the intrusion of atrociously over-elaborate stalls by another hand.

Eccleston, planned as a simple aisled and clerestoried rectangle and completely vaulted is built of red sandstone, within and without, and is a masterpiece of proportion, giving almost the effect of a cathedral, though the nave is only seventeen feet wide. All the fittings here, including a beautiful organ case at the west end, charmingly simple returned stalls, fine screenwork, and a stately Founder's tomb, are of Bodley's design. It is interesting to note that Bodley conceived this amazingly beautiful building at the age of seventy-three. Indeed Bodley's latest work, though it shows remarkably little development, is as beautiful as ever it was, and it is impossible to trace any signs of failing power, although the last seven years of his life were more productive than any previous decade.

At least a dozen churches, several of considerable importance, date from this period, including St. Matthew's, Chapel-Allerton, Leeds, the chapel of St. Raphael's Home, Knowle, Bristol, and St. Chad's, Horninglow, Burton on Trent. St. Aidan's, Bristol, commenced in 1903, is a large and very plain church of few attractions; St. Bride's, Kelvinside, Glasgow, on the other hand, is said to have cost no less than £40,000 and was building at the same time. St. Boniface, Chandler's Ford, near Romsey, is a small village church commenced in 1904, and the stately chancel and side chapels of St. Bartholomew's, Reading, were built a year later. At All Souls', Leicester, commenced about 1905, the arcades have

* This scheme also occurs in the small church of Woodlands, Dorset.

This beautiful alabaster tomb in the Brocket Chapel at Lemsford was referred to in the Memoir to Mr. F. E. Howard printed in our Summer number, as being (with the Chapel) Mr. Howard's *chef d'oeuvre*. We print this with the kind permission of Mrs. Howard.

large plain square piers and the east wall is blank.

Most of Bodley's churches are in towns or suburbs, but Echinswell, 1886, in the north of Hampshire, and Danehill in Sussex are both very charming village churches, showing how well he could adapt himself to local types when such a course was desirable, without abandoning his own characteristic style. Echinswell is essentially a Hampshire village church, while Danehill fits perfectly into the Sussex landscape, although the detail is purely Bodleian.

In addition to his numerous complete churches and very many other schemes of furnishing for others, Bodley was responsible for many important additions to existing churches. St. Bartholomew's, Reading, has been already mentioned, and the grand chancel of Brant Broughton, Lincs. The new nave and chancel built to the north of a mediaeval church with a similar name, Belbroughton, Worcestershire, is a very beautiful work; and the very simple aisle added to South Kilworth, Leicestershire, is also worth mention. Yet another aisle added to a fine old church, Frodsham, in Cheshire, is worthy of notice.

In the year before he died, in addition to the church of St. Faith, Brentford, and a chapel at Pemberley, he visited America and prepared designs for the cathedals of Washington and San Francisco. He died in October, 1907, and is buried at Kinnersley, Herefordshire.

The great merit of Bodley's work lies in the simple directness of his planning, his unerring sense of proportion, and his subtle feeling for beauty in detail of moulding and

tracery. His sense of texture was less developed, though his fine ashlar walling is infinitely preferable to the rock-faced rubble or smooth brick facing which most architects of the nineteenth century were wont to employ.

It must be admitted that his figure work, founded on German models, left much to be desired. In some of his richer buildings one is irritated at the reiteration of almost identical angels, all holding shields with implements of the Passion, and one must also register a protest against his repetition of shields bearing the sacred monogram, which was the boldest excursion into the realms of heraldry that he ever permitted himself. But as an architect pure and simple the Gothic revival has produced few to equal him, and none to surpass him.

The church architects of the present day have much to learn from Bodley. The majority seem to have forgotten that the main purpose of a church is not to surprise and shock, not to advertise the personality of the designer, still less to express the worst side of modern life, namely its slavery to the machine and the prevailing lack of any sense of beauty in the majority of English men and women. Unless a church awakens thoughts of beauty, truth and goodness in the beholder it is a failure. Of practically all Bodley's buildings it may be justly said that they are beautiful, good and true. They are quite clearly places of worship, temples of the Creator of all beauty. What a contrast they present to some modern buildings which so closely resemble factories that it has been considered necessary to outline gigantic crosses in coloured brick on the bare expanses of their stark exteriors to make their purpose less enigmatical! This mentality is that of a child who scribbles "this is a dog" on his crude scrawlings, lest his intention should be mistaken. It is true that we no longer have the lavish financial resources that Bodley usually had to deal with. At the same time it should be remembered that when limited as to funds Bodley was content with walls but twenty-five feet high, or even less, and produced an effect of dignity, while nothing less than fifty feet of sheer unadorned brick or concrete will satisfy our moderns. To-day, when the wages of a skilled mason are no more than those of an uneducated bricklayer or concrete hand there is no excuse for preferring bulk and dull brute strength to refinement and skilled craftsmanship—save that it entails much less work for the designer.

Again we hear much to-day of self-expression. Bodley had probably never heard the word and certainly never tried to obtrude his own personality, yet, working in a definite style, which can be ascribed not only to a particular period and country but even to a particular district, succeeded unconsciously in giving it a new and personal expression. One would say instinctively that Bodley's buildings reveal the personality of a Christian, a scholar, an artist and a gentleman, as in fact he was. What sort of personality do some of our modernist productions indicate? One can only hope that in some recent buildings the expression of the spirit of the age has overwhelmed self-expression.

COOKSON'S COMPANION—I.

A Study in Eighteenth Century Ceremonial.

"The sense of corporate worship and the meaning of the liturgy had almost died out, and the rendering of the services for the most part followed an unintelligent tradition which hardly took account of their meaning." Thus does Wakeman in his "History of the Church of England" sum up the public worship of the Church during the eighteenth century.

The actual usage of the Church at that date, therefore, is generally passed over by Churchmen of to-day as being of no liturgical interest to them. "The genuine Anglican, to quote the words of Mark Pattison, "omits that period from the history of the Church altogether."

If, however, we study the life of the Church of England during the eighteenth century unprejudiced, we find that it was not so black as we had been led to suppose. Admittedly there were many evils and abuses and the general standard (especially of her leaders) was too low; but we must always remember that the worse features of an age leave a more prominent record behind them than the good—especially if the good is quiet, steady, devout, personal religion.

We have only to notice the immense

number of religious books and devotional manuals that were published throughout the century—many of them in edition after edition—books that were full of the spirit of genuine religion and a very large number of them teaching sound High Church principles, in order to realize the extent of this better side of the eighteenth century. This present paper is based on one such devotional manual. Its full title is as follows :—

"*THE COMPANION or SPIRITUAL GUIDE AT THE ALTAR, containing Prayers, Ejaculations, Meditations and the Order for the Administration of the Lord's Supper according to the Usage of the Church of England ; Directions and Devotions at the Lord's Table and at Home, after receiving the Sacrament and an introductory Discourse explaining the Nature and End of this Sacrament and the Obligations we are under to receive the Lord's Supper. By a Clergyman of the Church of England. Printed* 1784."

This devotional manual is bound up in one Volume with an annotated Book of Common Prayer, entitled, "*A New Family Prayer book elucidated with explanatory notes and observations by James Cookson A.M. (Third Edition 1787),*" so that we are undoubtedly right in surmising that James Cookson A.M. was the author of the *Companion or Spiritual Guide at the Altar.* The Rev. W. Vickers had produced a similar manual entitled "*The Companion to the Altar*" in 1707. This book was published again and again until 1854 and is often found bound up with the Prayer book, but it is quite a different book. The footnotes to Cookson's Prayer book are interesting. They show that the editor had liturgical appreciation ; and in them he refers to the Greek liturgy, the Roman Offices and "primitive antiquity." He had clearly studied Wheatly's "*Rational Illustration of the Book of Common Prayer*" (1720) for many of his notes are taken from it.

It is our intention, however, to confine ourselves to those parts of the *Companion or Spiritual Guide at the Altar* (which for the rest of this paper we shall call *The Companion*), which tell us something about the ceremonial of the Lord's Supper at the time it was published. For this devotional manual is especially to help young communicants to whom the Service is not familiar, and therefore the author has printed short notes in the text of the Communion Service (as well as private devotions and meditations) in order that the communicant who uses this book will know what the priest does and what he himself ought to do at different parts of the Service. Now these *Directions* give us some indication of the actual ceremonial customs of the Church of England before the Oxford Movement. They give us the usage that a communicant of High Church tradition might expect to find at his church. Though usages probably varied less than they do now between one church and another, we cannot claim that all the customs here described were universal. Most of them, however, must have been recognized High Church practices, for the *Directions* are not for the clergy, to tell them what they ought to do ; they are for the laity, to help them to follow what is being done.

Since the Oxford Movement Ceremonial guides have been common amongst us, but they are written to give instruction as to what (according to the author) the ceremonial of the Church ought to be, not what it actually is. Under normal conditions, on the other hand, the ceremonial of church worship is largely customary and traditional. It is not written down but it continues the same until one of two forces changes it. Either the influence of various revivals and movements consciously effects changes, or neglect and indifference does it unconsciously. In the eighteenth century High Church party neither of these forces was operating.

Since the eighteenth century we have had the Evangelical Revival and the Oxford Movement, and both these have tended to change traditional Church customs, especially the latter. Nevertheless as we notice the customs described in the *Companion,* we shall find that a number have survived all periods of change and continue to this day.

Before we discuss the ceremonial of the service, let us briefly sketch the setting. We must picture an eighteenth century church interior, it is probably an old Gothic building, but all the latest fittings—the boxpews, the large desk, the pulpit and the Altar-piece—are of simple Classic design in accord with the taste of the time, plain, dignified, comely. The woodwork is all solid and good with no Gothic revival vulgarity and the clear leaded panes of the windows and whitewashed walls increase the sense of austere bareness that seemed in those days to assist true devotion.

The Altar Table is usually covered with

a large red cloth, which hangs down to the ground all round and thus forming great conical folds at the corners of the table. On the front of this cloth is worked in gold that popular design of a JHS within the "Shekinah." On Communion Sunday all this is covered with a great white "fair linen cloth" and perhaps two old silver candlesticks are also brought out for the occasion and a cushion for the altar-book.

The priest except when he is preaching will be vested in a long full, white surplice. The surplice is one of our many noble heritages from the Mediaeval Church. In the eighteenth century few vestments were in use, but the pre-Reformation surplice was at least preserved in all its fulness.

With this picture in mind, let us now follow the Holy Communion Service, noting the various ceremonies and customs that are mentioned in the *Companion to the Altar*. We shall find, however, that the first part of the Service (all that precedes the Offertory) is omitted in this manual. The reason for this is that on every Sunday after Matins and Litany in accordance with the rubric, the Holy Communion Service was used as far as the Church Militant Prayer, only on Sacrament Sunday was it continued beyond this point. In a footnote to his *New Family Prayerbook*, however, our author explains that this is not as it should be: "As the pious zeal of primitive times induced Christians to communicate at least upon every Lord's day and every fast and festival of the Church, this additional service was consequently used on *all those* days." Thus it was that the young communicant would be quite familiar with the first part of the Service and would not expect to find it in his Communion manual. This is unfortunate for there are several customs connected with this part of the Service and we should have been glad to have references to them.

Of these, the first is connected with the reading of the Epistle. From the evidence of contemporary documents, we find that, whenever possible, an assisting minister read the Epistle facing the people who all sat down. Although not actually in the rubrics, this was the normal practice until the middle of last century. It is a reasonable and primitive custom to have an Epistoler, who reads to the people as they sit.

For the Gospel, we need only quote the footnote our author has given us in his *New Family Prayerbook* in words quoted from Dr. Bisse's "Beauty of Holiness at the Common Prayer" (1720), "The honour paid to the Gospel, as the word of Christ, of all standing up at the reading of it, is not only very proper but very ancient (*Vide* Apost. Const. lib. 2 cap. 27) and also the people saying with united voices, "Glory be to thee, O Lord," is the same, being taken from ancient liturgies (*vide* Chrysost. de Circa) and continued in ours in the first book of Edward VI, but though discontinued since, fortunately custom has preserved it in most of both our Cathedrals and parochial Churches."

The "Gloria Tibi" is an excellent example of a custom that has continued everywhere although there has been nothing about it in the Prayerbook for nearly four hundred years.

As regards the Creed, we may be quite certain that our young communicant would stand facing East for this. Facing East for the Creeds is a good Anglican custom that seems to have begun during the reign of Charles I and has persisted ever since without rubric. It was probably followed in the eighteenth century by the majority of Churchmen with the exception of Latitudinarians; it was objected to in the nineteenth century by Evangelicals, but it is discouraged now by certain Anglo-Catholics. It is merely Anglican; and that now seems sufficient condemnation.

After the Creed would come the Sermon as directed by the rubric; and when this is over our young communicant can open his *Companion* and use the first prayer set therein "*for a worthy participation of the Christian Sacrifice to be said as soon as Sermon is ended. Kneeling upon your knees if health will permit.*"

There would be plenty of time for this long prayer, because the priest would go to the vestry after preaching to change his gown before returning to the Altar in his surplice. Meanwhile it is probable at this date that the non-communicants would all retire before the priest read the Offertory.

It is now customary for the priest to read but one offertory sentence and then turn away to prepare the elements. In the *Companion*, however, the communicant is advised to "*attend seriously to each sentence*" and is given a short meditation on the first six. He is then told that, if more have to be read, he is to make up his own meditation on them.

The next direction is as follows : " *When the bason or plate is handed for Thine alms and oblations, don't let it pass without putting something in.*" The word " oblation " refers to Church dues and the word " alms " to additional offerings for the poor, though as early as the seventeenth century the former was often glossed to mean " the offerings of bread and wine."

The large bason for the alms and oblations is often pictured in old prints, standing up on the Altar when not in use. Needless to say, this plate was not used at other services, for it is comparatively modern practice to have so-called " offertories " at services other than the Holy Communion.

Nor is there anything " unCatholic " in having such a bason and placing it on the Altar. It is the original form of the paten.

And not until the alms and oblations have been " *presented unto God and placed before him on the holy table,*" are the Bread and Wine brought to the Altar, the bread we suppose on a large paten with a foot and the wine in a great flagon.

No indication is given us in the *Companion* as to what form of bread was used. Some illustrations of a rather earlier period seem to show a large number of roundish loaves, and as the communicant is told " *to avoid to drop any crumbs* " we are right in assuming that leavened bread was used. We should like to know too if the wine had been mixed with water before being brought in. In the earlier part of the eighteenth century there is evidence for the use of wafer bread and the mixed chalice in the Church of England and the latter has continued ever since in Scotland. In England their widespread modern use dates from since the Oxford Movement.

The next few directions of the *Companion* need not detain us except to notice that the exhortation " Dearly Beloved in the Lord " appears to have been read regularly and also that the whole congregation joined in the Confession. The rubric before the Confession directs that the " assisting Minister " alone should say it in the name of the communicants. The modern usage on this point is therefore of long standing.

One curious devotional practice may perhaps be mentioned here. When the priest is saying the Church Militant and other such prayers the communicant is instructed in the Companion " *to attend unto and repeat with a low voice* (*so as not to disturb the devotion of anyone*) *the prayer.*" During the Absolution, the Consecration prayer and the Words of Administration (that is the priestly acts) he is on the contrary told to " *observe a strict silence.*" Careful injunctions are given on this point, and emphasis is laid on the necessity of using a very low voice when joining in with the Minister. It is clear, however, that many worshippers were not so particular. In 1711 the " Spectator " had complained of the disturbances caused by this habit and in 1825 the author of a manual entitled " A New Devout Communicant " refers to it again : " When the Service begins, with your eye and not your voice read along with the Minister . . . what can be more improper than to hear (the people) promiscuously absolve themselves and one another, and thus take the priestly office on themselves."

This custom has one thing to be said for it—namely that it greatly helps the worshipper to keep his attention fixed, but it must too easily have led to such disturbances as the " Spectator " complained of. Perhaps it still survives.

E.G.B.

(*to be continued*).

BOOKS AND MUSIC RECEIVED.

" New Tracts for New Times," Nos. 1—6. [Moorhouse Pub. Co.]

" A Draught Outpoured."—An Anthology of Anglican Verse. [Moorhouse Pub. Co.]

" Music of the Holy Communion," by J. H. Arnold. [O.U.P., 3d.]

" An Easy Modal Te Deum," by J. H. Arnold. [O.U.P., 5d.]

CORRESPONDENCE.

To the Editor of the *English Catholic.*

The Ethics of Rubrical Obedience.

Sir,—As you have kindly allowed me to say a word in reply to some of my critics let me begin by admitting that in describing the "rigidity" of the Episcopate, I was using a certain mild exaggeration like that with which Mr. Punch used to call attention to the collar of the late Mr. Gladstone. I also admit a certain over-estimate of the sense of humour in some at least of my critics. Would it help to redeem my reputation if I made my own Browning's line,

"For Blougram, he believed, say, half he said?"

There is very much in Mr. Moss's letter with which I entirely agree. I have no sympathy at all with those whom he calls "The Romanising party"; but I thought I safe-guarded myself by insisting upon "real loyalty to the general sense of the Church." "The real scouts," says Mr. Moss, "are those who use the Scottish Liturgy and the Liturgy of 1928." For myself, I would ask nothing better than that.

Mr. Moss asks why "this interplay between liberty and restraint" is not found in any other part of Christendom. It is not difficult to answer. The Church of England has in the last 400 years been subjected to a series of violent outrages. She was assaulted and robbed by Henry VIII; more cruelly robbed and betrayed by the thievish nobles who acted in the name of his helpless little son. Her liturgy was gravely damaged by continental protestants; she was harried by Spanish friars; her churches were robbed by fanatical puritans. She was gagged and bound by disreputable Whig politicians and held down by Victorian Bishops. It takes some time to become normal and calm after experiences like these.

But recovery has been very real and very rapid. Fifty years ago a sympathetic Bishop was as valued as he was rare; to-day a single unsympathetic Bishop stands out a curiosity—a strange and trying and interesting phenomenon.

The future is full of promise and full of hope. Our much-tried Church is finding her feet and her voice. In the meantime I repeat that so long as there is real loyalty to the general sense of the Church a certain amount of tentative pioneering is useful, and will—if that general sense approves—come in time to be dignified by the name of "prescriptive use."

I am, etc.,
H. Erskine Hill.

Fasting Communion.

Sir,—One of your correspondents in the Autumn number raises a vital issue. He says that he hopes the Anglican Society will not make fasting Communion a plank in its programme. For myself, I wish it would do so quite definitely; and I think a positive repudiation of the principle by the Society would result not only, quite certainly, in my own resignation from the Society, but in the withdrawal of many others.

Your correspondent does not seem to have grasped the point at issue. It would take too long to give anything like an adequate statement of the case for fasting Communion in a letter. One can only recommend him to go to some priest who not only believes in fasting before Communion himself, but is able to give account of the faith that is in him.

If we are to have a Service at 11 o'clock still, there is much to be said for the Sung Mass with few Communicants, or none. The seventh Rubric in the 1928 Book ("General Rubrics") was surely drawn with the English genius for compromise (or equivocation) to permit this service of praise and thanksgiving. We are not yet a worshipping nation—or Church.

Yours truly,
J. G. Brunskill.

Uniformity of Rite.

Sir,—My friends A. L. Brightman and R. O. Clarke, through your columns, publicly ask the question, "What is the 1928 Rite?" and proceed promptly to answer it themselves, and to answer it wrong.

The "Rite" (we are discussing the Liturgy only) of the 1928 book is the rite of the 1927 book without the alteration of a single letter. So the "qualified authority" which, by my friends' admission, belongs to the 1927 book, belongs equally to the Eucharistic Rite of the 1928 book.

The truth is that the 1927—1928 rite is itself a modification of the rite of 1662 and it is the only modification which has *any* authority in this Church of England.

Moreover, it has immense authority. It is the product of all that is most authoritative in the Church of England, not hastily issued, but as the fruit of twenty years of labour. At the end of all this the Provincial Synods of the Church of England authorised the Collective Episcopate of England to seek the assent of Parliament that the book's provisions might have the force of law. The book only lacks the complete and final authorisation of the Provincial Synods because it was "turned down" in the House of Commons by the votes of Schismatics and Infidels.

After this calamity, however, it received renewed authority by the action of the Collective Episcopate which has refused to sanction deviations from the 1662 rite other than those contained in the 1927—1928 rite. Moreover in most dioceses the Bishops have secured the approval of their Diocesan Synods for this policy.

The 1927—1928 rite has thus an authority which is immense and all but, if not quite, complete. My friends must forgive us if we of the Anglican Society (albeit I am not now speaking for the Anglican Society) regard as perverse this claim of theirs to repudiate the 1927—1928 modification because its authority is not quite complete and to substitute for it a modification which has *no authority whatsoever.*

W. H. Walter Williams.

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